

*W*YLFORD'S
LEGACIE:
OR,
AN HELP
TO
YOUNG PEOPLE.

Preparing them for the
worthy receiving of the
LORDS SUPPER.

Together with
Four Additional Resolves
of Admission to the same.

- Viz.* { 1. Who ought to approach to the Lords
Table.
2. Who ought to keep back themselves.
3. Who ought to be admitted if they
offer themselves.
4. Who ought to be kept back by the
Authority of the Church.

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of *Sherborn* in the West.

The Second Edition.

London, Printed for *Richard Royston*, at the
Angel in *Ivie lane*, 1658.





DIRECTIONS for the Weak and Ignorant Reader.

YOu first directed and taught me, how to teach you; I learned from you, not from my Books, what questions to instruct you in, by observing your misconceits of the first and necessary grounds of faith, and accordingly I have framed this short Catechism: Many other points are needfull for you, as to understand the Creed, because else you cannot believe it: and the ten Commandements, else you cannot know your sins, nor your duties: and also the Lords Prayer, else

A 2 you

Directions for the Weak

you cannot tell how to pray :
But for help herein, I refer you
to my larger Catechism , where
these Heads are expounded.

Now that you may profit by
this , take these directions :

- ✓ 1. Learn by heart the places of
Scripture brought for proofs,
and ponder them in thy minde,
till thou understandest how they
prove the point for which they
are alleadged. This will help
thy understanding; for it is not
enough to say the words, unlesse
thou understand the matter.
2. Observe by the order of the
parts , how and in what order
God doth save men by Christ,
and be you sure to go that way.
3. Observe that the Covenant of
Life and Peace in Christ, and ju-
stification by faith do go before
the use of the Sacrament, as the
Grant or conveyance of Land
doth

doth before the sealing : And therefore you must first be in covenant with God, ere you can have right to, or benefit by the Sacrament. 4. For the great duty of examining your selves do thus : Lay the signe of triall before thee, and then ask thy conscience, Is it thus and thus with my soul ? For example, for trial of thy faith and repentance put thy self to the question ? How long have I had faith ? Have I indeed been wrought upon by the Word of God ? What change do I finde in my self since I was a believer ? Spread all thy sins before thee, and then demand, Soul, how do I like of this or that sin ? Do I make conscience of it ? or am I willing to enjoy it longer ? to make excuses, and finde pretences for the practising of it ? So for obe-

A 3. dience.

Directions for the Weak

dience and charity, examine thy self thus; Do I desire and endeavour to know, and do Gods will in all things? Or am I willing to hide mine eyes from this or that duty, and to shift it off? Do I love the godly because they be godly? Or can I scorn, mock, and despise them? Deal faithfully with thy poor soul in in this duty of examination and trial, remembring that before the act of receiving, thou dost confesse thy sins, and professe before God and that Congregation, that the remembrance of them is grievous unto thee, and the burden intolerable: do not now dissemble with God and men: be sure of this, that if thou bring not grace, the Sacrament will put none into thee. He that comes a *Judas*, shal go a *Judas*: He that comes an unbeliever, or
igno-

ignorant, or impenitent, shall go away so as he came, nay in worse case then he came. 5. And lastly, Labour for distinct knowledge in matters of salvation, content not thy self with ungrounded conjectures, as, I think so, and, I hope so. Build not on the sand, but be thou an hearer and a doer of the Word, so shalt thou be able to lay hold on eternal life. *Amen.*

Thine in the Lord

WILLIAM LIFORD,

A Sinner, justified in the Bloud of Christ, and sanctified by his Word and Spirit, who resteth in hope of Eternal life, which God, that cannot lie, hath promised before the world began, Tit. 1. 2.

An help to young People preparing them for the worthy receiving of the LORDS SUPPER.

I. Of CHRIST, and how he saveth us.

Quest. **H**OW doe you hope to be
saved?

Answer. By Jesus Christ.

Q Who is Jesus Christ?

A. * The second Person in the blessed Trinity, who in the fulnesse of time took our nature, and became man for our Redemption. * Gal. 4. 4. Rom. 1. 3. Joh. 1. 14. Mt. 16. 4. Joh. 6. 69.

Q. What hath he done to save you?

A. † He dyed to save me from my sins. † Rom. 4. 25. 1 Cor. 15. 3. Eph. 5. 2. Col. 1. 20. Gal. 3. 13. Rom. 6. 23.

Q. Must you else have died and suffered Gods wrath?

A. Yes; for death is the wages of sin, and all that are sinners be under the curse.

A 5

Q How

Q. How can the death of another save you?

H. b. 7. 22. *A. Yes, because Christ is our*
 Eia. 42. 6. *surety, appointed of God to bear*
 & 53. 6. *our sinnes, and therefore what he*
 Gal. 3. 13. *did and suffered in our name, it*
 & 4. 4. 5. *is as well as if we had done it our*
 2 Cor. 5. 21. *selves.*

1 Pet. 2. 24. *Q. Must Gods justice then be satisfied for every sin?*

Joh. 16. 9. *A. Yes, God punisheth the sins*
 & 11. 50. *of the Elect in the person of Christ;*
 & 8. 24. *but the sins of others that doe not*
believe in their own persons.

Q. How doth Christ satisfie Gods justice for us?

Gal. 4. 4. 5. *A. Because he answered the Law*
 Rom. 10. 3. *for us.*

Q. How did he answer the Law for us?

Rom. 5. 19. *A. By bearing the punishment*
 Gal. 3. 13. *which the Law threatned for sin,*
 Rom. 5. 9. *and fulfilling the obedience which*
the Law required of us.

Q. How cometh the death of Christ to be so available?

1 A. 20. 28. *A. Because it was the suffering*
 1 Pet. 2. 29. *and oblation of him that is God.*
 1 Cor. 2. 8.

2. Of our need of Christ.

Quest. **D**oe you stand in need of Christ's righteouſnesse to ſave you?

A. Yes : becauſe I, and all the world are wholly corrupted with ſin through Adam's fall, and ſo become ſlaves of Satan, and guilty of eternal damnation.

Rom. 3. 10.
Gen. 6 5.
Rom. 5. 12.
19.
Eph. 2 1
Rom. 10 3

Q. What is ſin?

A. It is any breaking or ſwerving from the law of God.

1 Joh. 3 4.

Q. How came ſin into the world?

A. By the firſt ſin of Adam and Eve in eating the forbidden fruit. God made man upright.

Gen 3 6.
Rom. 5. 12.

Q. Are you then a ſinner?

A. Yes : I was born in ſin ; and doe dayly break Gods holy Laws, being very prone to evil ; and untoward to any thing that is good.

Psal. 51. 5.
Rom. 7. 23.

Q. What is the puniſhment due to ſin and ſinners?

A. The wrath of God, and eternal death in Hell fire.

Q. Are you delivered from ſin?

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and the punishment thereof only by
Christ, as you said?

1. Joh. 1. 7. *A.* Yes: for his blood cleanseth
Heb. 9. 26. us from all sin.

Q. How can that be, seeing you con-
fesse that you are still a sinner?

A. Yes, though sin remain in
me, yet I am cleansed from all sin
for two reasons.

Q. What's the first?

Rom. 8. 1. *A.* Because I am made free
& 5. 1. & from the punishment of sin, (i. e.)
1. 4 & 4. 7. from damnation, being justified by
the blood of Christ.

Q. Why secondly?

* 2 Cor. 5. *A.* * Because by Christ we are
17. 20. made free from the power of sin, so
Gal. 2. 17. that sin doth not reign in us.
Rom. 6. 1.

14.

1 Joh. 3. 8.

Rom. 8. 2.

3. General Questions.

Quest. **W**hat is the estate of
man by creation?

Ans. An holy and happy e-
state: for man was at first made
like unto God in holinesse and
righteousnesse, in goodnesse and

immort-

immortality. He was free from sin and misery.

Q. What is the estate of all men through the fall of Adam?

A. An estate of sin and misery, for we are all of us originally very sinful and miserable, being enemies to all goodnesse, and prone to all evil, and so the objects of Gods wrath, and heirs of hell.

Q. What is the state of them that be renewed by Christ?

A. It is an estate of holinesse and righteousness, which is begun here in the Kingdome of Grace, and shall be finished in the Kingdome of Glory. [They that are Christs, are renewed in knowledge, and holinesse according to that Image wherein *Adam* at the first was created, and they are acquitted from the guilt and punishment of sin by the blood and Intercession of Christ; and finally, they are intituled to an estate of Glory and Immortality with God in Heaven for evermore.

4. Of the means to partake of Christs righteousness.

Quest. **A**RE all men thus cleansed and saved by Christs death?

Ans^r. No: only they that truly
Esa. 1. 16. Luk. 13. 3. believe and repent of the evill of
& 24. 47. their doings.

Mar. 4. 17. Q What is Faith?

A. It is a belief of the Gospel, whereby a sinner truly humbled for sin, doth trust and rest upon Christ alone for salvation. Or thus, Faith is the relying of an humbled soul upon the promise of God for salvation by Jesus Christ.

Q Must the soul be first humbled and pricked for sin, before it can goe to Christ for salvation?

A. Yes: for Christ came to call
Mat. 9. 13. sinners, and to heal the broken-
Esa. 61. 1. hearted.
Luk. 4. 18.

1 Tim. 1. 15. Q What promises hath God made to the humbled soul that believeth and resteth on Christ for mercy?

A. Col

A. God hath said, they shall Joh. 3. 16.
not perish, but have everlasting Mar. 11. 28.
life.

Q. Is it enough to believe and no
more?

A. No, we must also repent, and Act 3. 19.
be converted, and turn from our Mat. 3. 8. 10.
sins. Mark 1. 15.

Q. What is repentance?

A. It is an earnest displeasure Mar. 3. 8,
and hatred against sin, whereby we 10.
turn from sin to walk with God in 2Cor. 7. 10.
newnesse of life. 11.

Q. What promise is there made to
them that truly repent?

A. God will pardon their sins, Esa. 55. 7. &
and remember them no more. 1. 18.

Q. Can we not be justified before Heb. 10. 17.
God by our works of obedience, and Luke 19. 7,
good endeavours? 20.

A. No, because in many things Rom. 3. 20.
we fail all: and he that is a breaker & 4. 5.
of the Law cannot be saved by it. Jam. 3. 2.

Q. What is the true difference be-
tween the Doctrine of the Law, and of
the Gospel touching salvation?

A. The Law offereth salvation Rom. 10. 5.
to them alone, that doe fulfill and

keep.

keep it perfectly in their own persons.

Q. How doth the Gospel offer us salvation?

A. By the righteousness of another, (i.e.) of Christ, apprehended and applyed to the humbled Soul by a lively Faith.

Q. Is true Faith then void of good works, and of holinesse of life?

A. No: for then it were a dead Faith, and it could not profit us, because whosoever is in Christ is a new creature.

Q. What is the meaning then when you say we are justified by Faith without Works?

A. The meaning is, that we are justified by Christs righteousness only, and that there is no need of our works to be joyned with him in that businesse.

Q. It seems then that God doth receive us into his favour out of his meer mercy in Christ alone, imputing his righteousness unto us, and not our sins?

A. It is most true.

Q. The

Q The Covenant also of life and peace is made in Christ to them that believe and repent without the condition of perfect obedience?

A. It is so.

Q. This blessed doctrine is taught us in the Gospel, how else is it taught and confirmed to us?

Rom. 5. 6.

Gal. 2. 17.

1 Joh. 1. 2.

A. In the Sacraments.

5. Of the nature and use of the Sacrament, and of our preparation thereunto.

Quest. **H**OW many Sacraments be there?

Ans. Two only : Baptism and the Supper of the Lord.

Q. What is a Sacrament?

A. It is a seal of the righteousness of faith; or a token of the Covenant of peace between God and man.

Rom. 4. 11.

Gen. 17. 11.

Q. Say the same in other words.

A. A Sacrament is an outward and visible sign of an inward and spiritual Grace given unto us.

Q. What

Q. What is that spiritual Grace, whereof the Sacraments be outward signes and pledges?

1 Cor. 10.

16. & 11.

26.

Heb. 9. 26.

A. The favour of God doing away our sinnes in and by Christ crucified.

Q. How many parts be there of every Sacrament?

A. Two : first some outward bodily signe of Christs own ordaining : secondly, and some spiritual grace or benefit thereby signified.

Q. What is the outward signe in the Lords Supper?

A. Bread and Wine given and received according to Christs appointment.

Q. What is signified thereby?

A. The Body and Bloud of Christ crucified for our sins.

Q. What is the benefit of receiving these signes?

A. By them, as by a token and pledge from God himself, the worthy receiver is assured that he hath a part and share in Christs death, and shall be saved thereby.

Q. Do

Q Doe all that come to the Lords Table receive such a pledge of Gods favour?

A. No: only they that be worthy receivers: [The rest receive meer bread and wine, and so profane Gods Ordinance, and provoke Gods judgements against themselves.]

Q What must we doe that we may be worthy receivers?

A. We must examine our selves whether we have, first, Faith. Secondly, Repentance. Thirdly, New obedience. Fourthly, Charity. [For the ignorant and unbelievers, the Impenitent, disobedient, and uncharitable persons, be all of them unworthy receivers.]

Q What Faith is required in a worthy Communicant?

A. The profession of the true Rom. 10. 9. Faith with the Mouth, and the Grace of Faith in the Heart.

Q Why is the profession of Faith required?

A. Because an Infidel or Heretick must not partake of Christian pri-

priviledges we must know and maintain the Articles of Christian Religion.

Q. Where be the Articles of Christian Faith contained?

A. In the Word of God, and more summarily in the Creed.

Q. Why is the understanding of these Articles of Faith required?

A. Because if we do not understand the meaning of them, we can never believe them.

Q. Many understand the Creed, yet are unworthy receivers: How may one be assured that his knowledge is sound and saving?

A. By two signs of saving knowledge.

Q. What is the first?

A. It is a Renewing knowledge, it
 Joh. 13. 17. Rom. 2. 20, doth not only acquaint me with
 21. & 6. 17. Gods will and wayes, but also it
 2 Cor. 3. 18. worketh my heart to Obedience of
 2 Tim. 3. 5. the same.

Q. What is the second signe of saving knowledge?

A. It is an humbling knowledge,
 Phil. 3. 7, 8. Rom. 7. 9. which maketh me more and more
 Job 42. 6. to

to see how vile I am, and how unable to do any thing that is good, and so to seek strength and help from Christ.

Q. You have said, that faith is the relying and resting of the humbled soul upon Christ alone for salvation. How will you try your faith whether it be sound and lively?

A. By two signes.

Q. What is the first?

A. If it hath been wrought in my heart by hearing and knowledge of the Word of God. [For if we have alwayes had this faith, as carnall persons say they have had, it is a Counterfeit faith: for naturally we are born in unbelief. Neither doth Faith grow up with our education, but it is a supernatural gift of Gods Spirit, wrought in us by the Gospel.]

Rom. 10.

4. 17.

Eph. 2. 8.

Joh. 3. 5, 6.

Q. What is a second signe of true faith, whereby it may be known?

A. By the fruit of Faith, which is to make me walk by the rule of Faith, (i.e.) the Scripture, so that I shall not believe one thing and doe the

Jam. 2. 16, the contrary : [True faith will
 17. make one to practise what he be-
 Aet. 15. 9. lieverth ; else it is a dead faith.]

*Q Why is this Grace of Faith re-
 quired in a receiver ?*

Heb. 3. 14. *A.* Because by faith we are made
 Gal. 3. 26. partakers of Christ, and of the be-
 nefits of his passion, which are set
 forth to us in the Sacrament : [We
 must bring faith to Gods promises,
 and to Gods Sacraments.] Second-
 ly, we must examine our selves
 whether we repent of our sins.

*Q How will you know your repen-
 tance to be sound ?*

A. By two signes.

Q What is the first ?

Luk. 16. 10. *A.* If I make conscience of every
 Aet. 24. 16. sin, even because it is sin. [If we
 Psal. 119. grieve for sinne because of shame,
 Gen. 39. 9. that is a worldly respect, and there-
 fore a worldly sorrow, but if we
 grieve for our sins because God is
 offended, that is a godly sorrow,
 because the respect and ground of
 it is godly.]

*Q What is the second signe of sound
 repentance ?*

A. Amend-

A. Amendment, and forsaking of sin. [For true loathing and inward hatred of sin, is accompanied with a leaving of it, else it is but a mock-sorrow.] Act. 26. 20.
Joel 2. 13.
2 Cor. 7. 11.

Q. Why is this Grace required in a Communicant?

A. Because God promiseth nothing to a wicked man, and therefore the Sacrament cannot seal nor assure him of any mercy in Christ. Rom. 2. 5.
Mat. 3. 7, 8.

Q. What is the third Grace required in a worthy receiver?

A. Care to walk in New obedience, (i. e.) to abstain from evil, and exercise our selves in that which is good. Rom. 12. 2.
Esa. 1. 16.

Q. Why is New obedience required?

A. Because if we say, we have fellowship with Christ and walk in darknesse, we doe but deceive our selves. 1 Joh. 1. 6.
& 3. 10.

Q. What is the signe of true obedience?

A. Sincerity, (i. e.) when without doubling or deceit, without dispensing or pretences for sin, we walk uprightly. Psal. 32. 2.
1 Cor. 28.
9. & 12. 33.

Pfal. 119.
80.

uprightly in the Commandements of God. [It is a Spirit without guile, we must not hide our eyes from any part of Gods will or of our duty.

Q. What is the fourth Grace required in a worthy receiver?

1 Cor. 5. 8.

A. Christian love and Charity, especially towards all men that love and fear God.

Q. What is the first signe of Christian love?

1 Joh. 5. 1.
& 3. 12, 14.
Mar. 10. 41.

A. If we love the Children of God because they be the Children of God, and fear him.

Q. What is the second signe?

Rom. 13.
10.

A. To do our brother no wrong, but good if we can.

Q. What is a third sign?

Eph. 4. 32.
Mat. 6. 14,
15.

A. If he hath wronged us, to forgive him.

Q. What is a fourth signe?

A. A fellow-feeling of our brothers weal and woe, (*i. e.*) if we can rejoyce at the good that befalls our Neighbour in his wealth, credit, gifts, preferment, and graces, as if they had hapned to our selves: he
and

selves : and on the other side, if Prov. 24. 18.
we can heartily be sorry for the dis-
graces and losses which befall our Job 31. 29, 30.
Brethren , especially if we can re-
joyce and grieve for such good and
evils as befall them for Christs Sake,
Name and Cause.

Q. Why is such love required of a Communicant ?

A. Because we are members of Act. 4. 23.
one head Christ Jesus ; and are all Job. 13. 35.
partakers of one Bread, one Hope,
one Faith, and therefore should be
of one minde and of one heart.

Q. What if after examination we finde not these Graces to be in our selves ?

A. They that be void of these Graces cannot be worthy receivers ; but if we finde them to be in us in truth and sincerity, though not in that measure we desire, we may and ought to come to the Lords Table.

Q. By what means doth God work these Graces in our hearts ?

A. By the Word preached and Rom. 10.
heard with an honest heart : by 14, 17.

B

which

18 *Of Admission to the Lords Supper.*

which also they are all daily increased.

Q How must we pray to God?

A. Only in the name and mediation of Jesus Christ, praying for such things as are agreeable to Gods will to give us.

Q. How shall I know that?

A. By the Word of God which sheweth us what things God hath promised, and commanded, and forbidden.

Q How else may I know what things I may beg of God in prayer?

A. By the Lords Prayer, wherein Christ hath taught us what to pray for, so that whatsoever we have need to pray for, or ought to pray for, it is contained in those Petitions.

OF
ADMISSION
TO THE
LORDS SUPPER.

Of *ADMISSION* to the LORDS SUPPER.

The busie and perplexed Question touching persons to be admitted to the Sacrament of the Lords Supper, may in part be cleared and resolved, by a distinct consideration of these four particulars :

1. *Who ought to approach to the Lords Table, if they did what in duty, and good conscience, they are bound to doe.*
2. *Who ought to keep back themselves.*
3. *Who ought to be admitted, if they offer themselves.*
4. *Who ought to be kept back by the Authority of the Church.*

1. *Quest.***W**Ho ought frequently to approach
the Lords Table?*Ans.*

All the friends, and lovers of
Jesus Christ: all that be godly, and
in Covenant with Christ, they a-
bove all others are bound to meet
Christ in this Ordinance, to testifie
their faith, their love, their thank-
fulnesse, their joy, their deep obli-
gation to their blessed Redcemer;
And to glorifie Christ for his infi-
nite mercy, in laying down his life
for his friends, &c.

Proofs.

Reas. 1. Such persons are under a com-
mand, 1 Cor. 11. 23, 24. *This doe in
remembrance of me, and that often.*

Mat. 28, 20. Verse 25. — *Teach the world to ob-
serve all that I command you; and
this is one of Christ's commands,
for Paul received it of the Lord
that which I delivered unto you:
It is therefore a sin to omit it; a
double sin, One of Disobedience,
the other of Unkindenesse and Un-
thankfulnesse: of Disobedience,
for seeing we have Christs precise
commandement for it; This eat-
ing,*

ing, this shewing forth the Lords death is not arbitrary, but enjoyed on all disciples till the end of the world.---It is also a commandment of love, *With desire I have de-* Luk. 22. 15.
sired to eat this Passeeover with you,
before I die : It was the last Love-token of a dying Christ left to his Church; (as if he should say) I love you beyond measure, and I have a desire to leave with you this Token of my love: Greater love than this I cannot give, then to lay down my life for you; and this token thereof I desire to settle between you and me, of our mutual love, and neer conjunction: Christ desireth but to be loved, & thanked, and remembred for all his love: Now if dying Christ, even weeping out his love to us, did desire to leave to his Church such a memorial of his love, mercy, and merit; it were a great unkindenesse and ingratitude to lay it aside: A mental remembrance of Christs death is not all that Christ looks for at our hands; it must be a solemn,

sacramental remembrance with the Congregation, shewing and testifying before all men, how much we prize Jesus Christ; that we believe his blood to be the blood of the new Covenant, what joy and comfort we have in his death, how much dearer Jesus Christ is to us, than all others.

1 Cor. 10.
16.

The Minister sins, if he doe not bless, break, and distribute this Bread, and this cup: we are as much bound to doe it, as we are to pray, or Baptize, or preach. — And the people sin, if they neglect it.

Reas. 2.

2. We ought to come for our own good, we oft receive the Lords Supper, because we need Gods multiplied acts of mercy, to pardon our finnes. Our life is finished by continuall degrees of mercy, and supplies of spiritual strength, till it be finished in glory.

1. Objec.

But when good and bad receive together, are not the godly defiled by such mixtures? Are they not partakers with them in their sinne of unworthy

worthy receiving, and consequently discharged of Christs command? Is not the Ordinance polluted?

No, neither is the Sacrament the worse, nor the godly polluted by the unworthinesse of others: *Ans.*

For first, the Administration it selfe is pure, the Ordinance it selfe is dispensed purely according to Christs Institution without mixture of idolatry, superstition, or false doctrine, or any other leaven; *Reas. 1. Tit. 1. 15.*] and therefore to the pure, it must needs be pure: (though to them that are defiled and unbelieving is nothing pure) But as for the reception of the Word and Sacraments, (that is to say) that, that which comes pure from us, shall be purely received into pure hearts, we cannot undertake for that, that is two mens work: For the purity of the Ordinance it selfe (as touching the Administration, and the manner thereof) it is the Ministers duty to look to that; but with what hearts it is received, we cannot answer for that.

Reas. 2. For the people that joyn, they joyn with us in our good things, not we with them in their evil: Indeed if a company of men should agree in some evill action, and we joyn with them, then we were partakers of their evil; but when Christians agree to serve the Lord Jesus according to his Word, if some joyn, that do it not as they ought, they partake with us in our well-doing, not we with them in their sin: As the Disciples did not partake with *Judas* in his wickednesse, but *Judas* with them in that holy action.

Reas. 3. Especially if you consider, that none receive with us, but such as openly professe the same faith, and declare their repentance, and their purpose of walking in new obedience, as we do.

I. First, they joyn with us in the profession of Christianity in an acknowledgement, that we are saved by Christs blood, (and this I may do really with those, who are but only professors.)

Secondly,

Secondly, they and we do all
joyn in a vow and promise of li- 2.
ving holy and Christian lives for
time to come (and this I may doe
sincerely with them, that do it but
formally with the lips, and not with
the heart.) What if there come in
to the Marriage-feast of Christ one
that hath not on a Wedding gar-
ment, what is that to thee, which
hast one? Wilt thou rise up, and
not eat, because of him? Let the
Master of the Feast alone to take
order with him. The King, when
he viewed the Guests, does not
charge any fault upon others, that
sate by; he singled out that man
who came into the feast, as a friend,
but without a Wedding garment,
(that is to say) without purpose or
care to honour the Bridegroom
by a holy life proceeding from faith
and love, all the rest were wel-
come.

To the latter part of the Objec-
tion : I Answer, That neither *Answer.*
the Minister nor people are dis-
charged of this substantial com-
manded .

Proof.

manded duty, by the accidental abuse of others: when others mens sins follow accidentally upon doing my duty, I must not forbear to doe mine, because another does not his; we may not omit the worship of God for the sins of our fellow-worshippers. *Eli's* sons made the people to abhorre the offering of the Lord, 1 *Sam.* 2. 17. Did the people well to abhorre the offerings of the Lord? No, verily, it was the peoples sinne so to doe, as you shall finde, Ver. 24. — *ye make the Lords people to transgresse. Eli's* sonnes gave the offence, yet the people did sinne in forsaking the publick Exercises of Religion. God requires our attendance in his Ordinances; if others appear there with us, and not of us, they are therein by their profession, such as the godly are both by profession and really. And God bears with them, and so must we.

2. *Object.*

S. Paul says, If any one, that is called a Brother, be a fornicator, &c. with such an one, no not to eat.

eat. But you admit all sorts of scandalous persons, and eat with them.

Doe you know any such to be admitted? the more to blame you, that doe not tell the Church, and seek his amendment. They of the house of *Chloë* declared unto *Paul* the Contentions of some in that Church; and so should you declare to the Minister the scandalls which will not be amended by your private admonition, and if the Minister restrain him not, let the blame rest on him. *Answer. I.*

But to the point of *not Eating*: 2.
I Answer, the Apostle does not speak there of *Sacramentall Eating*, as is evident by this reason, That eating, which is there denied 1 Cor. 5. with Christians, is allowed with 10, 11. Heathens; (*Paul* does not restrain them from Eating with the Fornicators of this world, ver. 10. But if a Brother, &c. ver. 11.) But the Apostle did never allow of a *Sacramentall Eating* with Heathens; therefore that is not the Eating there spoken of; our not Eating
is

is expounded by *S. Pauls* expresse words, of not keeping company with such persons, *ver. 9. 11.* We may keep company with Heathens, that be fornicators or covetous, *vers. 10.* But not with a Christian, that is such an one.

2 Thes. 3.
14.

2. Quest. **W**Ho ought to keep themselves back from partaking in this Ordinance?

Answer.

All carnall persons, who are conscious to themselves of living in any known sin: All that have not broken their league with their lusts, not yet fully resolved to part with their darling sins. Such persons are in the Gall of bitterness, and the Bond of iniquity, they have no part, nor lot in this matter; because their heart is not right in the sight of God, they only cover iniquity with an outside holy profession. The Apostle sayes, Let every man examine his heart and wayes, and be sure there lurk no guile, nor hypocrisie. And we warn such persons.

Act. 8. 21,
22, 23.

sons to abstain, saying, If any of you be a fornicator, an hinderer, or slanderer of Gods Word, &c. Come not to this holy Table, lest &c.

What shall we think of those, who ^{1.} Case. lie under the terrors of a guilty conscience, who roare for the disquietnesse of their hearts, by reason of their mighty sins, must they keep off from the Lords Table, because of their wounded spirit?

God forbid; for as Christ in the Gospel does invite laden souls and broken spirits to come to him for healing; so also in the Sacrament, to partake of the pledges of his love; Christs bloud is a balm for sick souls: And if amongst true Christians, one be fitter than another to come; surely they that be weak and wounded ought to come, they see their need of Christ, they hunger, and thirst after him — Answ

There is a double unworthinesse, First, of merit, and so all are unworthy; we trust not in our own righteousness, but in Gods manifold mercies. The second is, of an evil

evil conscience, that it, when we are privie to our selves of an unbelieving, unrepenting heart. And these are they which should not dare to come to this Sacrament.

2. Case. *What think you of them, that excuse their not receiving, by their present unfitnessse, saying, I am not at peace with such a neighbour, &c.*

Ans. Such persons are twice guilty, guilty of a double sin; one of wilfull impenitencie, being not as yet minded to leave off their enmity. The next is of contempt of Gods worship, they will serve their lusts, rather than God. — On the contrary, there lieth on them a double duty: One is, to be reconciled to their Brother. The next is, to give God his due, as our Saviour hath resolved the point, *Mat. 5. 25, 26. Be reconciled, and then come, and offer thy gift.* Though men be not fit with anger, or any other sinne in their hearts to offer any worship to God, yet their untowardnesse, and present actuall unpreparednesse is no discharge of their duty to God,

God, neither are they thereby excused for their neglect of their bounden duty and service; But they must repent of their present sins, and that speedily, and so present themselves unto the Lord, a living sacrifice, holy and acceptable unto God.

W*Ho ought to be admitted to the Lords Supper, in case they offer themselves?* 3. *Quest.*

Answer.
All that professe repentance towards God, and faith towards our Lord Jesus Christ: All that having been baptized, and are able to examine themselves, and to discern the Lords body, and cannot be charged to live scandalously in any sin, contrary to their profession: All such ought to be admitted, without giving farther prooffe of their reall sanctification, without any subscription to a Church Covenant, or other Articles whatsoever, as a necessary condition of their admission.

From

Reas. 1. From the examples of Christ and Christ did his Apostles, the Evangelists relating so. the first celebration of this

Sacrament, doe expressly say, that *Christ sate down with the Twelve:*

Mat. 26. 26. And as they were eating, Jesus took bread, and brake, and gave it to his Disciples, Judas not excepted, (they were all Disciples, and professed friends, though they were not all clean, *John 13. 10.*) And *S. Luke chap. 22.* is more clear and punctuall, After he had given the Bread and Wine, ver. 19, 20. it follows ver. 21. *But behold, the hand of him that betrayeth me, is with me on the table:* after the institution and distribution of the Sacrament. And this word [*But behold!*] may note some strange things, as the admirable impudencie of the Traytour, who after he had sold his Lord, cometh again to present his service, and to sit at table with him, as if he were as innocent as the rest. And that which *S. John* saith *Chap. 13.* 30. to this matter, is nothing contrary to this, it being only a relation of his

his going out, when Christ had told *John* who it was that should betray him, namely, After, or as soon as he was discovered to be the Tray-tour, he went out immediately, being thereby embittered and vexed, he resolved to prosecute it with speed. And in this example Christ teacheth, that many, who doe not love him, will yet desire to commemorate his death, and make fair shews of friendship and discipleship.

The Apostles did admit & administer the Sacrament to the whole body of Disciples without any farther condition or qualification, *Acts* 2. 42. with *Acts* 20. 7. *Philip* baptized the Eunuch, and *Peter* baptized *Simon Magus* upon their bare confession, without farther knowledge or experience of them. At *Corinth* the multitude of disciples did partake, yet many of them were such, as God was not well pleased with them, *1 Cor.* 11. 30.

Hence the Argument stands good *I. Arg.* thus; Such kinde of persons, as Christ and

and his Apostles, and all Ages of the Church have received and admitted, such may not we refuse: But persons professing faith, and repentance, and discipleship have been received by Christ and his Apostles, and by the Church in all Ages; therefore such are not to be refused by us.

Reas. 2.
Paul in-
joyns it.

The second reason is taken from S. Pauls injunction to the Communicants at Corinth, 1 Cor. 11. ver. 33. Wherefore my Brethren, tarry one for another, when ye come together to eat the Lords Supper, vers. 20. The Corinthians were divided into severall Factions, and they did covet to eat the Lords Supper apart, each company by themselves; this the Apostle reproves, and injoyns them to tarry one for another.

Object.

Ob ! but this was it they laboured to avoid, for therefore did they strive to communicate each party by themselves, because they liked not to communicate with men of another side, or denomination; we judge them not fit company for us to joyn with, and shall we tarry for such?

Yes

Yes, sayes the Apostle, notwithstanding your different perswasions, you must communicate together, for as Christ is not divided, there be not many Christs; so the Sacrament is a cōtefferation of our common union and interest in one Lord Jesus Christ, and of that mutuall love and communion that ought to be between fellow-members of that one Head. *As the body is one, and hath many members, and all the members being many, are one body; so is Christ, that is to say, the Church.* And by the two Sacraments of the Christian Church, he proveth the union of the faithfull in one and the same mysticall body, by vertue of the holy Spirit, ver. 13. *By one spirit we are all baptized into one body, and have been all made to drinke into one spirit: your Christ, and our Christ; your Supper, and our Supper, is all but one; therefore be not you divided, but tarry one for another, and eat together; here is no secluding any members of the Church, though*

Sol.

1 Cor. 12.
12.

Vers. 13.

though they were divided in their way, and in their affections, yet they must eat together the Lords Supper, so long as they held the faith and doctrine of repentance.

Reas. 3.

The third Reason is from the Constitution of a visible Church. Note three things.

1.

First, we admit not members into the invisible Church, that is Christs Office, and it is performed by spiritual bonds, (that is to say) the communion of the Spirit of Christ, and the unfeigned faith of the Believer : these are things beyond our power to administer ; we admit members into the visible Church, as such, which is a company of men professing Christ, into whose fellowship men are admitted by outward Ordinances, and joyned together by outward Bonds : And that faith, which being spirituall, and sincere, does make us members of the invisible Church ; the same in profession does make a true member of the visible Church.

2.

Secondly, and as the Church invisible

visible hath its Priviledges peculiar, which they, and none but they do partake of : so the outward priviledges of the Church are reciprocal with the visible members, as they are visible : And they doe of right belong to the whole Body, see *Rom. 9. 4.* where *Paul* speaking of the whole Church of the Jewes, he sayes, that to them pertain the Covenants and the service of God : Now if they pertain to professours and disciples, as such, we cannot justly deny them, what God has granted them.

Thirdly, and though all are not reall Saints, yet by vertue of the Ordinances, which they embrace, they are in Scripture called and accounted *holy*, (Saints by calling) *1 Cor. 1. 2.*

“ There is double Sanctification, The Apo-
 “ one Externall of the flesh, which makes distin-
 “ maketh a man holy to the ction of a
 “ Church, whatsoever he be with- double ho-
 “ in. Another Internall of the lineffe.
 “ conscience and inner man, which See *Diks.*
 “ maketh a man holy before God. on *Heb. 9.*
 13, 14.

“ And

“ And these two Sanctifications
“ doe arise from two different
“ causes ; Externall or Church-
“ holinesse is procured by the ex-
“ ercise of such and such Ordinan-
“ ces of divine service, as make a
“ man to be reputed and holden for
“ clean before men, and so to be
“ received for a Member of the
“ Church, so sayes the Text, Heb.
“ 9. 13. *The Bloud of Goats and*
“ *Calves, and the Ashes of an Hey-*
“ *fer sprinkling the uncleane, san-*
“ *cifieth to the purifying of the flesh.*
“ The other Sanctification is pro-
“ cured by Christs bloud sprinkled
“ on the soule, verse 14. *How*
“ *much more shall the Bloud of Christ*
“ *purge your consciences from dead*
“ *works, to serve the living God?*
“ The Sanctification externall to
“ the purifying of the flesh, con-
“ sisteth in a mans separation from
“ the world, and dedication unto
“ Gods service by calling and Co-
“ venant common to all the mem-
“ bers of the visible Church. And
“ it is of force thus farre, as to
“ bring

“bring a man into credit and estimation of a Saint before men,
 “and unto the common privileges of the Church, whereupon
 “God speaketh to him, and of him,
 “as one of his people, and dealeth
 “with him in his externall dispensations as with one of his own
 “people.

From these things thus layed together, our second Argument stands good thus, They which have all things necessary to the constitution and admission of a member of the visible Church, and thereby a right to the Covenants and service of God, being sanctified unto God, and counted holy, they ought to be admitted to the Lords Supper, in case they offer themselves: But such are all they, that professe repentance towards God, and faith towards our Lord Jesus Christ; Ergo, such ought to be admitted, and not refused.

What scriptural Authority either Real. 4.
 in precept or example has any Minister to refuse such persons? If none, then why are mans condi-

Appendix
to Apho-
rism, p 8.

Pag 60.

Reef 5.

ous set up about Scripture qualifi-
cations? Why are we subject to
Ordinances; Teach not, tast not,
after the commandements of men?
Why will men be wiser, and holier
than the Scripture? Mr. Baxter's
words are weighty, "If (saith he)
"you shall deny the Seals to any
"man, that is thus in Covenant
"with Christ, (that is to say) have
"entred the Covenant, and listed
"their names in the Roll of Christ,
"but yet not sincerely, unreserved-
"ly, intirely, as is necessary to sal-
"vation; before he disclaime his
"Covenant, you must doe it at
"your perill: Dare not you to
"assume God's prerogative of
"searching the heart, nor to di-
"spense Gods seales upon your
"conjectures of the probability, or
"improbability of mens sincerity;
"I say, I advise you to beware how
"you deny unto men the Seals, till
"you have tryed with them the
"way prescribed by CHRIST,
"Mat. 18.

Lastly, It is not altogether to be
sighted,

slighted, which some urge for the
 admission of such professors, (that
 is to say) that though Sacraments
 are dumb shews to an Heathen, to
 a man that has no faith at all, yet
 to a professor, which hath a tem-
 porary faith, and doth acknow-
 ledge Jesus Christ to be the Son of
 God, the Saviour of the world;
 And that men must repent and lead
 new lives, and that themselves doe
 so, and intend to doe so, being
 thereunto more especially obliged
 by this Sacrament: To such per-
 sons the Sacrament doth serve to
 excite faith. Sacraments ordained
 by Christ be not onely badges or
 tokens of Christian mens professi-
 on, but rather they be certain sure
 witnesses, and effectuell signes of
 grace and Gods good will towards
 us, by which he doth work invisibly
 in us, and not onely quicken (no-
 of the
 Church of
 England.
*stramque fidem in se non solum ex-
 citat, verum etiam confirmat)* but
 also strengthen our faith in him;
 and though not by the *opus opera-
 tum*, by the act done, yet by the
 C 2 decla-

declaration of the vertue of *Christs* death to take away sins, and a declaration of the promise, and good will of God to all such, as come unto him, and repent of their sins, (which is the sum of the Gospel, and the Sacrament is *verbum visibile*) it may to such a one that has but an historical or temporary faith, prove a quickning, converting Ordinance; people being at that time usually best disposed to receive spirituall impressions, and to lay to heart their sinnes most seriously.

Howbeit, this Reason I would not insist on, the former being sufficient to prove my Answer to the third Question.

Six Objections answered.

1. Objec. Carnal persons are not in Covenant with God, and therefore have no right to the Seals; and if you give it to them, you set a seal to a blank; you make them confederates with God, which are not, Urſin. p. 66. Such

Such professors are in Covenant *Answer. 1*
 with God: First, *Ismael* was. Secondly, the whole Church of the
 Jews were in Covenant with God; *To them the Covenants did pertain.* Rom 9. 4.
 Thirdly, some that finally perish, are said to be in the Covenant, see
Heb 10. 29. And hath counted the Bloud of the Covenant, wherewith he was
sanctified, an unholy thing. A Repro-
 bate, you see, may be called *sancti-*
fied, and that by vertue of the *bloud of*
the Covenant, that is to say, the bloud
 of Christ hath vertue to cleanse
 the conscience, which cometh un-
 to it truly and spiritually, which
 is the greater, ——— And so it
 hath force to doe that which is
 lesse, namely, to purifie the flesh,
 and externall condition of the man
 who cometh unto it outwardly
 only.

2.

The Sacrament given to such, is
 not the setting of Gods scale to a
 Blank, for it sealcth the truth of
 the Covenant, and promises abso-
 lutely to all believers, but our in-
 terest in the Covenant only con-

ditionally ; if then any say , they
 Rom. 3. 3. doe believe, but doe not , they de-
 ceive themselves, not us, Rom 3.3.

2. Obj. c. But you lie in applying the Seale,
 saying, Take this in remembrance
 that Christ died for thee, when he did not
 die for them.

Answer. 1. First, that is more than you know,
 Christ died for all , that come to
 him to be healed.

2. Secondly, in so saying, we doe
 not affirm positively to any parti-
 cular person, that Christ died for
 him ; but we declare the Commu-
 nicants duty, (namely) first, that
 he ought to make application of
 the blood of Christ to his own
 soul. Secondly, and that he ought
 to take and eat, not the very body
 of Christ, but a token, in remem-
 brance of Christs death. Thirdly,
 and that he ought to discern this
 Sacramentall eating from ordinary
 eating and drinking , and that he
 must remember to perform this du-
 ty spiritually, by faith, looking un-
 to Jesus Christ, who is there set
 forth : Upon the Crosse, Christ
 was

was offered for us, in the Sacrament he is offered to us; the delivery is Gods act of application, the receiving is ours; so that the proposition sealed is this, God saith to us, Here is my Son, take him for thy Lord and Saviour, and I will pardon and save thee; and this is a truth and no lie.

Mat. 7. 6. Give not that which is ^{3. Object.} holy unto Dogs, lest they turn again, and rent you, &c. This you doe, when you give the Sacrament to the unworthy.

Christ speaks there of reproofs, *Answer.* or preaching the Gospel to such persons, as will be the more enraged against you for your paines: By Dogges and Swine he meaneth the obstinate and professed haters of the Light, which hate and persecute their Teachers, and such as reprove them; as Dogs will sometimes turne, and snarle, and bite them, that rate them, and beat them. But they that professe faith and repentance are not such Dogs, neither is there any such carriage

to be feared, or occasioned by giving the Sacrament to them that desire it.

4. Object. But you give a Cup of poyson to their souls; when the unworthy are admitted to partake, they eat judgement to themselves.

Ans^r. That which we minister, is *Poculum Benedictionis*: The word of life doth prove to many a savour of death, yet we are unto God a sweet savour of Christ, in them that be saved, and in them that perish, v. 15. It is by accident, that the Cup of Blessing doth turn to their hurt, which they ought to prevent by self-examination. S. Peter tells us, That the unlearned and unstable doe wrest the Scriptures to their own damnation: (as many now doe) shall we therefore deny them the use of Scripture?

5. Object. 1 Cor. 5. 6. A little Leaven leaveneth the whole lump. Ergo.

Ans^r. That place shews, that lewd persons are to be cast out of the Church: First, lest by our wilfull toleration of them, if we be puffed up,

up, and doe not mourn, that such Ver. 2.
may be taken away, we make our
selves partakers of their sinne, and
the whole Church liable to Gods
wrath for the same.

Secondly, lest others be by their 2.
example leavened and sowed with
corrupt manners. The Apostles
scope is to teach, that such rotten
members are to be cut off by Ex-
communication, ver. 13. *Wherefore*
put away from amongst you that wicked
person. But it shews not, that pro-
fessors are to be driven from the Sa-
crament.

Lastly, by giving the Sacrament 6. Object.
to carnall persons, you make Christ
to have a mungrell or monstrous body
compact of Saints and Sinners:
How can carnall, wicked persons be
of the Church (which is his Body)
seeing they are not of the Head?
How can the Godly and Wicked be
one Body, and one Bread? 1 Cor.
10. 17.

First, Pauls scope is to dehorte Answer. 1.
the Corinthians from society with
their idolatrous friends, in their

idolatrous rites and Actions, because Infidels and Christians cannot make up one body of Christ, verse 21. *Ye cannot be partakers of the Lords Table, and the Table of devils.* There is no Communion betweene Christ, and an Idoll, nor betweene their worshippers; but in the holy Supper, all Christians have, or doe professe to have Communion with Christ, and the benefits of his passion, by meânes whereof, as by a sacred signe, *Omnes Christiani, & cum Christo, & inter nos spirituali societate devincti sumus, & quasi in unum corpus Christi coadunamur;* now as this Communion is incompatible with the Devils society; so are also the signes thereof incompatible, such as their idolatrous feasts were; for they were signes and pawnes of Communion and fellowship with the Devil; and therefore if Christians shall participate of their Sacraments, they doe in effect renounce Communion with Christ, and his people. This is the scope
and

and meaning of that place, and is
no way applicable to the present
Question where men are united in
the same Religion, God, and Wor-
ship.

Secondly, to the words of the 2.
Objection, I answer, that the King-
dome of Heaven, that is, the state
of Christs Church on earth is like
unto ten (not five) Virgins, where-
of some were wise, and some were
foolish, yet all waited on the Bride-
groom, *Mat. 25.* Again, in Christ, *Joh 15.2.*
there be two sorts of members;
some that live and bear fruit being
really ingrafted into him by his
Spirit; others that are but dead
branches, knit unto him by out-
ward ligaments onely, such as the
Sacraments are; and of this com-
munion the Apostle speaks, when
he sayes, they were all one Body
and one Bread (that is to say) by
sacred & religious Bonds united to
Christ & one with another, because *1 Cor. 10.17.*
they were all partakers of that one
Bread. And thus you see how car-
nall professors are both of the
Body,

1. Job. 2. 19. Body, the Church, and Christ the Head: S. *John* speaks of some, that went out from us, because they were not all of us, yet till they went out, they were esteemed of us. Thus much of the third Question.

4. Quest. **W** Ho ought to be kept back by the discipline of the Church?

Answer.

Two sorts, first scandalous persons. Secondly, Children, Fools, and mad men, and such as are grossly ignorant of Christ, and the way of Salvation by him. We doe not without making a difference admit all to the priviledges of the Church, the ignorant are instructed, the Scandalous restrained, till they professe their repentance.

Here are three things to be cleared.

1. The first is, who is a scandalous person.
2. The second is, who shall exercise this power over him, to keep him back?

The

The third is, in what order, and 3.
by what means?

For the first, who is a scandalous person? *Answer.*

Such as live a loose course of life *Scandalous.*
in grosse sins (which themselves know, and will confesse to be sins, when they are reprov'd for them) contrary to their profession, to the reproach, and disgrace of the Gospel, which they professe, (as our common drunkards, swearers, unclean, unjust persons, &c.) These are enemies to the crosse of Christ, they come not within the compasse of charity to judge, that their sins (which are so grosse and customary) are sins of infirmity, and therefore justly to be secluded from the society of the faithfull.

Scandalous persons are discovered two wayes. First, by the notoriety of the Fact, their sins are knowne of all men (the shew of their countenance is against them) some mens sins are open before *1 Tim. 5. 1* hand, going before to judgement. Such was the sin of that incestuous *Corin.*

Corinthian, &c. Their sins, and their continuance in them are so notorious to the Congregation, that they need no proofs by witnesses.

Secondly, others, though they desperately and incorrigibly goe on in their sins, are more close sinners, and they must appeare to be scandalous upon just proof thereof made: such must be reprov'd, First, in private. Secondly, before witnesses. Thirdly, and if he will not be perswaded to confesse and bewail his sin, nor to give over the practice of it; he brings a foule scandall upon the Gospell, and therefore is to be cast out; he is to be suspended the Sacrament, during his Tryall, whether he will accept of the Churches admonition; and if he doe not thereupon discover his Repentance, we are to account him as a Heathen, and so unfit for spirituall Communion.

2. *Quest.* But who shall exercise this power over the scandalous persons, especially now, when we have no discipline established?

First,

First, this power is not in the people, nor in the whole Congregation, but originally and immediately from God to Christ; from Christ it descends to his Apostles, from them to such, as they ordained, *Joh. 20. 21. As my Father sent me, so send I you*: In the Ministers then, that Power is, *Tanquam in subiecto primo, & adequato*; the people can no more exercise the Keys, then the Scales, &c.

But in which of the Ministers is this 2. Object. power placed?

Every Minister hath the power *Answer. 2.* of all Christs Ordinances to dispense the same in that Congregation, or flock, over which the holy Ghost hath made him Overseer, yet with this difference, he may preach the Word, Baptize, and administer the holy Supper alone of himselfe, without the assistance or consent of the people: But not Excommunicate alone, because Excommunication doth presuppose an offence to the Congregation, a conviction, and prooffe of that offence,

offence, and witnesses of the parties obstinacy: and therefore hereunto is required the Action of more then one: Excommunication is fitly described to be the judgement of the Church, for ratifying the threats of the Gospell against profane, and wicked persons. As the Sacraments are Seals of the promises to the faithful: So the censures are the Seals of the threats upon the soul of the impenitent person in particular.

Definition. Excommunication comprizeth several Acts, Admonition, Private, Publike: the last Act is, the casting out of a wicked obstinate person from the society of the faithfull: First, by the Authority of Christ. Secondly, dispensed and executed by the Ministers of the Gospell. Thirdly, with the assistance and consent of the Congregation.

First, if you ask by what name and authority this is done? I answer, *In the name of our Lord Jesus Christ* (that is to say) by his Authority, Commission and command:

1 Cor. 5. 4.

mand : for he hath the keys of heaven Rev. 1.18. and bell.

Secondly, if you ask by whose Office and Ministry this sentence is denounced ? I answer, by the *Ministers of the Gospel* : we binde and loose, doctrinally, in our preaching peace to the godly, and curses to the wicked. But in Excommunication we denounce the wrath of God against this or that particular person, (*Thou art the man, thou hast no part with us*) and that not only declaratively, but judicially ; It is like the sentence of a Judge on the Bench, and by it the Offender is disfranchized of all the Liberties and benefits of the Church : He is adjudged to wrath, unlesse he repent : The sinners own unbelief cuts him off from spiritual fellowship with Christ ; The censure of the Church deprives him of society with the Church.

Thirdly, if you ask whether this be done by the Minister alone ? I answer, No, it must be done by the assistance and consent of the Congregation,

gregation, 1 Cor. 5. 4. *When ye are gathered together, and my Spirit, &c.* see 2 Cor. 2. 6. *inflicted of many.* Excommunication must not be done in a corner (by the Chancellor and his Register, &c.) But whosoever doth by his offences lose his right to the holy things of God, he must lose it in the face of the Congregation, and that after proofs and allegations, as is abovesaid; the people heare and see the offence, complaine of it, are grieved at his society with them, and judge him worthy to be cast out.

This concurrence and consent being presupposed, every Minister is *Episcopus Gregis*, a Bishop in his
 Proofs. 1. own Parish, Acts 20 28. — to all the flock over which the holy Ghost hath made you *ἐπισκόπους*, Overseers. Again, Heb. 13. 7. *Remember them which have the rule over you, who have spoken unto you the Word of God.* Where note, that they who preach the Word must rule and govern the Church; and every Preacher is a Ruler, unto whom the people must submit,

submit, ver. 17 Besides, every Minister is vested with this Authority at his Ordination. The words are these, *Take thou Authority to preach the Word of God, and to administer the holy Sacraments in this Congregation, where thou shalt be so appointed, Whose sinnes thou dost forgive, they are forgiven, and whose sinnes thou dost retain, they are retained: And be thou a faithfull dispenser of the Word of God and of his holy Sacraments in the Name of the Father, and of the Son, and of the holy Ghost, Amen.*

Secondly, every Minister is vested with this Authority by the Lawes of this Land; the words of the Rubrick for the Administration of the Lords Supper, which doe enable us thereunto, are these, *If any of these* See Book
(which intend to be partakers of the of Can.
holy Communion) be an open, and no- Can. 26.
torious evill liver, so that the Congregation by him is offended, or have done wrong to his Neighbours by word or deed; the Curate having knowledge thereof, shall call him, and adve *tise*
him

Octob. 20.
1645.

him in any wise not to presume to the Lords Table, untill he have openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as he conveniently may. This Law is yet in force. Besides this, our Authority in this particular is confirmed by an Ordinance of Lords and Commons touching suspension from the Lords Supper: The words are these, *First*, the Eldership of every Congregation shall have power to examine any person complained of for any matter of scandall, and upon confession of the party to suspend him from the Lords Supper. *Secondly*, they shall examine upon Oath such *Witnesses* as shall be produced before them, either for the acquitting or condemning of the party accused. *Thirdly*, they shall judge the matter of scandall, being not capital, upon the Testimony of two credible

credible Witnesses. Fourthly, satisfaction shall be given to the Eldership of every Congregation of the Offenders Repentance, before he be admitted to the Lords Supper. Thus, by Authority both Divine and Humane, you see what power the Minister hath in his Congregation to exercise the keys.

Thirdly, it follows now, in what order and way, he must exercise this power over the scandalous. 3. Quest.

This is in part answered already; but more particularly thus.

First, if the fault or offence be in publike, seeing it needs no witnesses to prove it, the party is to be admonished openly in the Church, 1 Tim. 5. 20. *Them that sin, (to wit openly) rebuke before all, that others may fear, (as in the case of an Offender, that hath outstood a first and a second warning, and so made his offence, which at first was private, to become publike by his incorrigiblenesse.)*

Secondly, the Church-wardens, (who are Overseers of the manners of

of the Congregation) should doe their duty, to watch and informe of scandalls committed, which may be hid from the Minister.

Thirdly, hereupon, or upon his owne knowledge of the scandall, the Minister is to send for the party, he is to warne the unruly, to admonish him of his sin, and danger, that his soule is in. Read Ezekiel 33. 7, 8. *Thou shalt heare the Word at my mouth, and warne them from me, when I say O wicked man, thou shalt surely die, if thou doest not speak to warn, &c.* Hereby is gained an advantage of doing their soules good.

4. Fourthly, this done, the Minister must suspend him, while he is under this Tryall, whether he will confesse and amend his wayes; and if Admonitions availe not, then to cast him out; but if he be wonne by our Admonitions, and brought to sorrow by this discipline, then he is to be received and comforted.

5. Fifthly, the better to prevent and refuse scandalous persons, it
is

is most fit, that so many, as intend to be partakers of the holy Communion, shall signifie their names to the Curate over night, to the intent he may put back all open and notorious livers. And to this end, it would be useful to give tokens to such as signifie their names; and that the Church-Wardens receive their tokens, as they approach to the Lords Table, and to keep back such as have no Tokens, as gathering thereby, that they are not orderly admitted. Thus much of keeping back the Scandalous by the Minister of each Congregation, the keyes being put by Christ into the hands of every Minister singly.

But though this power be fully in every Minister, yet not independently. There be three degrees of Government held forth in Scripture, left by Christ, and his Apostles for the well ordering of the Churches. The first is, *Parochiall* or *Congregationall*. The second is, *Episcopo-presbyteriall*. The third is *Synodicall*. — The first and lowest degree

Rubrick
before the
Communi-
on.

Caution.

3 Degrees
of Church-
Govern-
ment in
Scripture.

degree is of one *Pastour* over one flock, with the Assistance of the Congregation. The second intermediate power is lesse then *Synodical*, yet greater then the *Parochiall*, and this is *Episcopus Pastorum*, the preheminance of one over many particular Churches, with the Assistance of some Brethren of the Clergy: whose Office and Function, executed by single persons, we finde evidently in the Scripture; as for example.

Tit. 1. 5.

First, the ordaining of Elders.

Secondly, and setting in order the things that are wanting in severall Churches.

1 Tim. 5. 19.

Thirdly, the judging of Elders in cases of complaint, or male-administration of their holy Office, if any particular Pastor be negligent in his office, or unsound in his doctrine, or partiall, and sway'd by passion, and sinister respects in dispensing of the Keys, then he is under Jurisdiction, to be restrained, rebuked, accused, &c.

Fourthly, the restraining of false Teachers,

Teachers, if any preach the doctrine of the *Nicolaitans*, or the doctrine of *Jezebel* to seduce my servants; the Angels of the Churches (and they were single persons) must re-
 straine them, else why should they be blamed for suffering such Teachers; if they had not power to re-
 straine them? *Rev. 2. 14, 20.* In the Church of *Ephesus*, though it Acts 20.
 it had sundry Elders and Pastors to 17.
 guide it, yet amongst those sundry, there was one Chief, whom our Saviour calleth the *Angell of the Church*, and writeth that to him, which by him the rest should know.

Now none of those four foremen- Reynolds
 tioned Acts of jurisdiction, can be Conf. with
 performed by any particular Mini- Hart.
 ster in severall Churches, or in Churches not their owne: yet this we finde to have been done, and the names of them that did it: And in the Apostles own times, *Ignatius* and *Polycarpus* conversed with the Apostles, and were their disciples; they were both Bishops, one of *Antioch* in *Syria*, the other of

D

Smyr-

Smyrna. See *Ignatius Epistles* set forth by Bishop *Usher*; we finde a succession of such men upon record in *Ignatius Epistles*, and the *Church-Histories*, which we have as much reason to believe, as that there was a *William the Conquerour*, and *William Rufus* succeeding him: In *1 Tim. 3.* *Paul* having written of the Qualifications of *Presbyters* and *Deacons*, saith *vers. 14, 15.* *These things write I unto thee, that thou mayst know how thou oughtest to behave thy selfe in the house of God, which is the Church of the living God; by the Qualifications themselves, each Minister is instructed how to behave himself in his place; but why doth he write to Timothy, in what sort Presbyters, and Deacons, and their wives ought to be qualified? — And why does he make this as a part of Timethies enablement how to behave himself in the Church of God? and how does it concerne Timothy to know other mens duties? Surely it is, because Timothy had the Governance*
and

and oversight of those Presbyters, and Deacons, and was to ordaine and order them according to those Apostolical Canons. The third and highest power in the Church, is a *Synod*, from whence there is no appeale; In case the Bishops themselves should prove Hereticall, or Tyrannicall, in case of Faction amongst Bishops, and other Ministers, and male-administration of their Office, then for the preservation of truth and peace in the Churches, Christ hath provided this remedy, to settle differences, which cannot be ended by private disputations, *Acts* 15. 2. After much disputation about the point of Circumcision, when neither side would yeeld, it was referred to that *Synod*; and they send their determination by Letters to the Churches, and the controversie was quieted, ver. 31. they rejoyced for the consolation. By this subordination of degrees, the unity of Churches is preserved, (there being an association of all the Churches united within any

one Dominion, or Kingdome) and the corruptions thereof duly purged, &c.

Ignorant.
Quest.

Now followes the second sort, which are to be kept back, and they are Children, and Fools, and people grossely Ignorant. Some have objected, *Why shou'd they not receive the Lords Supper, as well as be baptized?*

Answer.

Because there is a Barre against them in the institution it self, which requireth, that all Communicants doe three things :

First, *Examine themselves.*

Secondly, *Discern the Lords Bodie.*

Thirdly, *Shew forth the Lords death.* Which such people are not capable to doe.

Here are two Questions to be resolved : The first is, *Who are to be accounted Ignorant? or what measure of knowledge is sufficient?*

Answer.

It is necessary for every one to know and confesse (as the Eunuch did to Philip) *I believe, that Jesus Christ is the Son of God; that By his death*

death we have Redemption and Remission of our finnes; and that the Bread and Wine are tokens and signes of the Body and Bloud of Christ shed for us. The Apostles had but a confused knowledge concerning many necessary points, when they did first partake of the Lords Supper with their Master: Curious Questions therefore are to be avoided—— It were fit, people should know and hold the Articles of the Creed; also the meaning of the Sacramental signes, they must know, how that eating & drinking does differ from ordinary meales; that we doe use it, not as common meat and drink, but in faith looking unto Christ crucified for our sins, and with reverence, as having to deale with God; and as holy obligations to repent of all our sins, and to be obedient unto Christ, according to the Rules of his Word, and the Tenor of the Covenant. The Lord offereth his Son, and salvation with him, to all that believe and turn unto him; and we by re-

ceiving the Elements offered, doe set to our seale, that God is true; that we looke for salvation by Christs blood; and that Christ is the Lord, whom we take for our God and Saviour, to trust, love, and obey him, &c.

Quest. 2. *How, and by whom, shall we get the people knowledge to be tried?*

Answer.

(As at
least.)

There be three sorts of people: First, the younger sort are to be Catechized, and being instructed in the Principles of the Christian Religion; they are to give account of their faith, and knowledge openly before the Congregation; and being come to yeares of discretion, they must with their own mouths professe their consent to the Articles and conditions of the new Covenant, sumn'd up in that three-fold Vow, whereunto wee stand bound by our Baptisme: *Abrenuncias? Abrenuncio. Credis? Credo. Spondes? Spondeo.* The which Exercise doth answer the ends of that ancient custome of Confirmation, as they are declared in the Rubrick
for

for the order of Confirmation : by vertue of which authority, we may bring our young people to submit to this course : The words of the Rubrick are these, *Because, that when Children come to yeares of discretion, and have learned what their Godfathers promised for them in Baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church ratifie and confirme the same; and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their owne mouth and Confession have assented unto : It is agreeable with the usage of the Church in times past; whereby it was ordained, that Confirmation should be ministred, when Children came to Age, that they being instructed in Christs Religion, should openly professe their owne faith, and promise to be obedient unto the will of God.* Thus farre the Rubrick. This course would prevent that grosse ignorance which now reigns in E-

Calv. Inst.
L. 4. c. 9. de
Confirmatione.
Sect. 3.

der people, and being once done, would save the labour of new Examinations. This course of Catechizing before Admission to the Lords Supper is of so great use, that Mr.

Calvin earnestly wisheth it restored to all the Churches, *Vtinam vero morem retineremus, quem apud veteres fuisse admonui* — *Pueri adolescentie proximi, fidei suae rationem coram Ecclesia exponerent, &c.*

Secondly, strangers and servants admitted elsewhere, are to give an account of their knowledge to the Minister, when they crave their Tokens to be admitted; or else bring a Certificate of their fitnessse, &c.

Thirdly, the Elder people admitted by my selfe or predecessors are supposed to be already examined and marked, yet seeing in most places that course of instruction has been omitted, and old people have long intruded into that Ordinance, upon a generall presumption and supposition, that they have passed a due Tryall in their youth,

youth, and yet are more ignorant then the Children; it were to be wished, that publike Authority would settle some course for the instruction of them, that be aged, that they may not goe out of the world without the knowledge of God. In the mean time we ought to offer them our help.

Therefore fourthly, I doe, and would cause such, as have been formerly admitted, to renew their faith by an expresse confession, and assent unto the chief Articles of the Faith (namely) in particular. Of the Fall and misery of man by Nature. Of our Redemption by Christ the second *Adam*, who hath delivered us from the curse of the Law, being made a Curse for us. Of the means to partake of Christs righteousness, namely, by faith, resting on the promises of salvation in and by him, and not on our works or good intentions. Of the necessity of Renewing our Repentance, and walking in new obedience, according to the Commandments of

God. Of the Resurrection of the Dead, and the state of all men in the World to come. Of the use of the Sacraments.

And I engage them by promise to break off every known sin, and to take Jesus Christ, not onely for their Saviour, but also for their Lord, and King, to rule in their hearts and lives by his Word. And this Confession and Engagement is to be made, when they fetch their Tokens, and signifie to the Minister their purpose of receiving.

Fistly and lastly, we hinder the unworthy, doctrinally, though not juridically; for before the Sacrament, we instruct them in the Nature of the Sacrament, and in their Duty of Preparation by Self-examination; and sometimes by Reading in the Pulpit that Exhortation in the Common Prayer Booke, [*You, that minde to come. — must consider what S. Paul writeth to the Corinthians, &c.*] a more full, powerful, pathetical admonition and instruction in so few lines, can hardly

hardly be penned by any man. I tell them farther, that before the A& of Administration, they must, and they doe make a confession of their faith at the Table; I rehearse the Nicene Creed; and they testify their assent by saying, *Amen*. And because it is not enough to confesse with the mouth, unlesse they also believe with the heart, and repent with the heart; therefore in Token of their true Repentance, and holy purpose to walk in the feare of God for time to come; I cause them meekly kneeling upon their knees, to repeat after me, that excellent confession, which beginneth thus: [*Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, &c*] So that none does Communicate with us, which is not under the notion of a Believer; and of a penitent person; And if they be not really such, as they profess, and would seeme to be, the pollution and sinne doth rest with them alone.

Here

Quere,

Here this *Quere* may be demanded, namely, *What scriptural injunction or authority Ministers have to take such particular Examination of all Communicants, especially of such, as have been formerly admitted, and are without scandall? And though it be an act of Charity in us to offer them our instruction, yet whether their submission to our Examination be a necessary duty on their parts? Or a necessary Qualification and condition of their Sacramentall Communion? And their non-submission to our Examination be a sufficient warrant for us to refuse them, in case they offer themselves?*

First, the Apostles did not insist upon this condition, *Act. 2. 41. & 20. v. 7.* They did administer without any such Tryal or Examination; their practice was otherwise.

Secondly, why did not Paul lay this duty on Ministers, as well as on the party himselfe, *1 Cor. 11. v. 28.* when the case was in debate before him, and when he gave particular

particular Rules for preventing of unworthy receiving : But he sufficing himselfe with a generall proposall of the great danger of unworthy Communicating, remitteth every other particular person to a self-examination, without any order, either to Ministers or Lay-Elders to exclude any from the holy Communion upon their Examination. In matters of sin and duty we may Argue negatively from the Scripture.

Jam. 2. 1. *My Brethren, have not the faith of our Lord Jesus Christ with respect of persons, Job 34. 32. That which I see not, teach thou me, &c. 1 Cor. 14. 32. The Spirits of the Prophets are subject to the Prophets.*

Con-

Conteſſeratio fidei.

Such as are admitted to the *Lords Supper*, it is meet, that they ſhould ſolemnly and ſeriouſly profeſſe their aſſent to the fundamentall *Articles* of the *Chriſtian Faith*, and their conſent to take *Chriſt* for their *Lord and Saviour*, to rule in their hearts and lives by his *Word*, and that they faithfully and ſincerely obey *Chriſt*, according to his *Scripture-laws*.

Articles of Faith.

I. Concerning God.

DOe you believe that there is one everlaſting and true God, *Maker* of *Heaven and Earth*, *Preſerver* and *GOVERNOUR*

Governour of all things; that this one God is three distinct Persons, Father, Son, and holy Ghost; and that he is the God, whom alone we are to worship, serve, love, honour, obey, and depend upon.

2. Concerning the Creation and Fall of Man.

Doe you believe, that God created man at first after his owne Image, in knowledge, righteousnesse, and true holinesse; and that our first parents, Adam and Eve, being deceived by the Devill, did transgress that first Covenant of life and obedience, and so plunged themselves, and their posterity into a state of sin and death; in which sad estate all men continue and lie, being by nature Children of wrath, untill they be regenerated and effectually planted into Jesus Christ the second Adam?

3. Concerning the Redeemer.

*Doe you believe in one Lord Jesus Christ, the eternall Son of God, God and Man, God from Everlasting, and Man in the fuln^ssse of Time, that he was conceived by the holy Ghost, born of the Virgin Mary, that he died up-
on the Crosse to save his people from their sins, that the third day he rose againe from the dead, and went up into Heaven, where he now sits at the right hand of God to make intercession for us; and doe you believe, that he is the only Mediatour between God and man, and that redemption and remission of sins, and everlasting Salvation, is to be had and obtained through faith in his Bloud, and that there is salvation in none other?*

4. Concerning the holy Ghost.

*Doe you believe in the third Person of the blessed Trinity, the holy Ghost,
that*

that he doth proceed from the Father and the Sonne; and that together with the Father and the Son, he is to be worshipped and glorified?

5. Concerning the forgivenesse of sins, and the meanes to partake of *CHRIST*, namely, by Faith.

Doe you believe, that a man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits, to himselfe is justified before God, and sanctified; and that this holy Faith is the gift of God, wrought in us by the Word preached, and increased in us daily by it, and by the use of the Sacraments and prayer?

6. Concerning Repentance and new obedience.

Doe you acknowledge, that all such, as hope to be saved by Christs Blood, must

must also be Sanctified by his Spirit, that they must repent of their sins, that they must feele them, and sorrow for them, confesse, and turn from them to the Lord, or else they shall perish everlastingly? and do you acknowledge, that all that be Christs, be new Creatures, and that they must conscionably endeavour to live a godly life, ordered according to the Word of God, in love, peace, righteousness, and holinesse, without which no man shall see God?

7. Concerning the state of the dead, and the life of the world to come.

Doe you believe the Resurrection of the dead, and that all men shall come againe with their own Bodies, to receive the things done in the Body, whether good or evill, and that at the end of the world Christ shall come againe in great Glory, to Judge the Quick and the Dead, and that then there shall be made an everlasting separation between men and men, between Sheep
and

and Goats, and that the righteous shall goe into everlasting life, and the wicked into everlasting punishment?

8. Concerning the Sacrament of the Lords Supper.

Doe you acknowledge that the outward Elements of Bread and Wine in the Lords Supper, doe signifie the Body and Bloud of Christ crucified for our sins, and that Christ did ordaine them for the continuall remembrance of his death, and that therefore they are to be used and received, not as ordinary Bread and Wine, but as tokens and Seales of the Covenant of Grace, and of our Communion with Christs Body and Bloud; that the Lords Supper is not only a Badge of our Christian profession, and a signe of the love, that Christians ought to have one to another, but that it is rather a Sacrament of our Redemption by Christs death, and a surewitnessse and effectuall signe of Gods good will towards us, wherein God for his part doth seale to the worthy Receiver, the

the pardon of all his sins, with all other Benefits of Christs death: And the penitent believing sinner doth for his part, seale to the truth of Gods promises, and professeth to believe and rest on them for salvation, and to take Christ for his Lord, and his God, and his Saviour: But the wicked and such as be void of a lively faith, though they eat with their mouths the signes of the Body and Bloud of Christ, yet in no wise are the partakers of Christ, but rather eat and drink judgement to themselves, not discerning the Lords Body?

The Promise and Covenant renewed.

Doe you, and will you endeavour by the help of Gods grace, to frame and lead a holy life answerable to this holy profession? And as at this time doe you, and will you examine your selfe, your own heart and wayes, will you spread and confesse your sins before the Lord, with a full purpose of heart, inwardly to hate, and outwardly to forsake

*sake every sin, even because it is sin?
And that you doe, and for the time to
come will take Jesus Christ, not only
for your Priest to pardon your sins by
his Bloud, but also for your Lord to
reign and rule in your heart; and that
you will faithfully and sincerely walk
in obedience to all his known Scripture
laws?*

The End.



Lately printed for *Rich. Royston*
at the Angel in Ivie-lane,

The faithfull Monitor.

- 1 ——— *To the Church of England.*
 - 2 ——— *To the inferiour Ministers of
the Gospel.*
 - 3 ——— *To the Nobility and Gentry.*
 - 4 ——— *To the expulsed Members of the
University, and to those now
abiding therein.*
 - 5 ——— *To the Judges, Lawyers, &c.*
 - 6 ——— *To the City of London.*
 - 7 ——— *To the seduced of this Nation,
and to as many as have sepa-
rated themselves from the
Communion of our Church.*
 - 8 ——— *To the whole body of this Na-
tion. ——— in 12.*
-